

THE 2✓
DEVELOPMENT OF PROPHECY.

THE ELEVENTH CHAPTER OF DANIEL;

A PROPHECY RELATING TO THE

KING OF THE NORTH AND THE KING OF THE SOUTH,

DETAILING THE CONTESTS BETWEEN

ROME AND THE CHURCH.

BY

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PHILADELPHIA:
LINDSAY AND BLAKISTON.
1859.

PHILADELPHIA :
COLLINS, PRINTER, 705 JAYNE ST.

P R E F A C E .

PROPHECY has been the hidden treasure of the church. The discovery of its truths in the end is certain. The gold of California is none the less valuable because so long hidden in the earth. Its discovery made many a heart rejoice, and every successful attempt to bring it from its hiding-place is cause for continued congratulation. Even so with prophecy ; it has long been a source of joy and thanksgiving to the church, but its precious veins are not all exhausted. Probably the richest returns are yet in reserve to reward the labor of the faithful student, and to make glad the heart of the church. It is with this hope that a certain few anxiously look within the precious deposit of Divine truth, in order that some long unseen mysteries might be opened up to cheer the desponding hearts of the faithful. Such a desire is always commendable, and seldom fails of success.

In every department of sacred study much is yet to be learned, and without doubt we are living in the most favored age of the world to attain a proper understanding of truth, and particularly of prophecy.

In attempting to give his views on prophecy, the author does not consider it necessary to go minutely into detail. Other engagements and duties preclude this. But if what is here advanced be truth, it will as readily be distinguished by the candid inquirer as a more elaborate exposition. He writes not so much for the *learned*, but rather for "the meek," even for all those who sincerely desire that knowledge which leads to the attainment of spiritual LIBERTY. Pure gold is none the less valuable because in its simple state. The question is, has the hiding-place of the treasure been discovered?—is it in possession?

Errors, almost innumerable, have been committed by students of prophecy. Many have gone to the work as though they were pro-

phets themselves, and have attempted to fix the times and the seasons of their fulfilment without a careful study of their general scope. Upon inspection it will be found that the preponderance of prophecies that more particularly concern our age, are views of similar events taken in different aspects. The student, therefore, should thoroughly examine the subject before giving expression to his opinions.

Erroneous views are sometimes taken of the prophecies, as well as of other Scriptures, by fixing the eye upon a few facts, without keeping in mind their connection with the whole subject. The prophets and sacred writers are not so erratic as some suppose. There is generally a sublime and beautiful connection in the Scriptures, which men would do well to imitate. It is easy for different schools to get a verse, or a number of detached passages, to prove a favorite dogma, however preposterous; but in our day it especially requires much honesty and self-sacrifice of personal opinions, so to study the Scriptures in their connection, as not to be led to the formation of opinions that will detract from other portions of the sacred book. Early education, if erroneous, is not easily to be corrected; and when error has been discovered, few have the time, or are disposed for that thorough investigation necessary to correct the evils of the past.

The author does not attempt to controvert the opinions of others, or to enter into the field as a controversialist. He merely gives his views side by side with others who profess to be candid and conscientious in their opinions. He does not give them without mature consideration. Such studies have been his delight for years. But in justice to himself he ought to say, that he has not had the time nor opportunities of many, whose *professed* duty is the study of the Scriptures, to arrange his thoughts in a scholastic manner. Nor is he careful to please the fastidious taste of such, whose perverted minds can only perceive what they esteem as truth, when clothed in beautiful and high-sounding language, and finely rounded periods. The beautiful language of the learned too often resembles the costly but unseemly garments of the fashionable, from which it were well to be delivered. The entire work was written in portions of time, economized in the midst of many and weighty responsibilities. His only wish is, that it may be a benefit to the drooping energies of the Church.

Without doubt, much of truth is yet to be learned from the Bible. The Church needs that truth now. When Christians are willing to ask for it, as God can only give it, it will be soon developed. But God's truth will differ widely from much of the conflicting theology of the age. Many who desire a revival of religion may be inclined to oppose it when it approaches, if founded upon truths conflicting with some one or more of the tenets of their particular denomination. But denominations must *fall* as the Church *arises*. Truth after truth may yet be hailed by the learned, as in the days of the Saviour, with the doleful expression, "This is a hard saying, who can hear it?" yet we may depend upon it, additional light can alone dispel the remaining mists of error that enshroud the Church. They who depend upon a true union of Christian hearts without a due assimilation of mind, are indulging a creature of the fancy. "Can two walk together except they be agreed?" As long as the materials of the Scriptures of truth are construed to form different temples, so long will the members of the Church be divided. When they are all seen harmoniously forming one beautiful and sublime temple of Divine truth, then all will gladly go up thither to worship God in the beauty of holiness.

The wonderful prophecy here about being considered, has largely claimed the attention of the learned, and many different expositions have been given of it. But, like other portions of the sacred Scriptures, it has nevertheless, in a great measure, remained veiled in mystery, awaiting the further developments of more congenial times and seasons. We trust the time of its solution has arrived; if so, we have reason to thank God and take courage, for every additional ray of light thrown upon the page of inspiration, is further proof of the final maturing of the plans and purposes of the Divinity.

If the following exposition furnishes the evidences of true interpretation, then this chapter, duly considered, may be regarded as the harbinger, declaring, 1st, the triumph of the Church, and 2d, the not far distant downfall of the powers of anti-Christ.

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THE DEVELOPMENT OF PROPHECY.

BEFORE entering upon the elucidation of this prophecy, it will be necessary, first, to inquire who are the parties therein mentioned as "the King of the North" and "the King of the South." If we are certain that the destruction of "the King of the North" is alluded to in the 45th verse, we should endeavor, 1st, to find out who, or what power is referred to; whether or no it is the *papal power*; then, 2d, we should carefully examine the whole context to perceive, if possible, if that person, or power, is not one and the same throughout the entire chapter. If the whole reads as though it were, and if the parties figuring therein should again and again be spoken of throughout the whole prophecy, then the deductions of reason would lead to the supposition that the same parties are meant throughout its entire extent; and that "the King of the North" and "the King of the South," mentioned in the 40th verse, were identical with those figuring in the 5th and 6th verses.

The understanding of the prophecy is altogether another thing. If we do not understand it, we should labor for its solution. If we cannot, we ought to be content and wait with patience. The adoption of such a rule might have saved the Church from perplexing errors. Thus, they who supposed that the kings of "the North" and "the South," mentioned in the 5th and 6th verses, alluded to the successors of Alexander—the kings, or to the kingdoms of Egypt and of Syria—would not have retained that opinion unless they could have traced the affairs of Syria and Egypt throughout the whole chapter. To an unbiased mind it certainly would appear utterly unintelligible to suppose that Syria and Egypt were meant by the kings of the "North" and "South" in the *first* part of the prophecy, and in the *latter* part, the Papal power and Russia, without any such intimation from the sacred text. Such proceedings are a discredit to the Scriptures of truth, and without parallel among known and reliable expositions of historians. Indeed, nothing could appear more unreasonable than a condensed narrative of important events, purporting to be founded on facts, if the different parties figuring therein are simply designated as two individuals, and then, without any explanation or pause, we should be called upon to believe the two names in the first part do not allude to the individuals designated by the same names in the latter part; and that, in the same paragraph, we should be called upon to pass from one subject to an entirely different one, separated by many centuries.

If Russia is the power meant by "the King of the North," in the latter part of the chapter, then, according to the common sense rule, so also must it be the power mentioned in the former part. But this evidently is not the case, because these kings are spoken of in connection with each other, long before the empire of Russia was founded, and before the establishment of the Papal power. The same difficulty exists if it is supposed by "the King of the South" that Turkey is meant.

If we throw away the deductions of common sense in the investigations of prophecy, we might as well close up the whole of the writings of the prophets. We are to search the Scriptures, as reasonable creatures. Following this plain rule, the writer does not believe that by the kings of the North and of the South are meant either Turkey, Russia, Egypt or Syria, because neither of these powers, by any known process of reason or revelation, can consistently be represented in such a position as either of the parties, mentioned in the chapter, continuously occupy.

The question then is fairly opened: Who are the distinguished individuals, or powers, occupying so prominent a position in this wonderful prophecy?

In reviewing the *whole* field of prophecy, the principal powers contemplated are, 1st, the Church; 2d, the heathen, or anti-Christian world, in its connection with the trials and conflicts of the Church. In the careful survey of the chapter now under consideration, the Papal power, or the power of the Beast, appears to be meant by "the King of the North;" because the Revelation of John, alluding to the same power, in many parts, corresponds with it, and the time of its continuance. No intelligent Protestant, acquainted with the history of Europe from the rise of the Papal power, and who has studied the general scope of the Book of Revelation, can read from the 17th verse of this chapter without tracing the analogy between its general features and those parts of Revelations which treat of the rise and progress of the papacy. And as the papal power occupies so prominent a position in the whole field of prophecy, this conclusion, that "the King of the North" is identical with the Papal power, is confirmed.

Again, as the whole field of prophetic vision describing the operations of the Beast, reveals his various contests and continual warfare with the Church, we have, therefore, a strong reason for believing that by "the King of the South"—the power contended against—is meant the Church. In a word, the great powers figuring in this prophecy are in reality *the Church* and the *anti-Christian world* in its bearings upon, and connections with, the Church.

The next question arising is, How happens it that these names, "the King of the North" and "the King of the South" are thus applied to these parties?

This will readily be understood, if we transpose ourselves in mind to the position occupied by the prophet. "The King of the North," or that part of the heathen world that, in his day, came in direct contact with the Church, was the Babylonish power, the then great adversary of the Jewish people. This power laid *north* of Judea, or

the dominions of the King of the *South*. Daniel, at the time this prophecy was given, was, in common with the Jews, in captivity at Babylon—in the dominions of “the King of the North.” And this prophecy of future events was given to show the connection of the Church with “the King of the North,” the *adversary* of the Church, to the end of time. The beloved Apostle, in the Book of Revelations, speaks of this King of the North, when describing the power of the Beast, as “Babylon the Great.” Babylon, or “the King of the North,” has always been the symbol or type of the power of the Beast, under the Christian dispensation; and by analogy, the Church of Christ, under the new dispensation, is as appropriately designated by Judea, or the power of “the King of the South.”

The *proper names* mentioned in the prophesies sometimes confuse the mind of the biblical student. Those used in the first two verses of this chapter are literal, as history testifies that the facts recorded were literally fulfilled.

Prophecies that had entire reference in their development to the old dispensation, were, in general, literal statements of facts. Those connected with the new dispensation, to nations and powers to be developed, were figurative, and generally contained a primary and secondary signification; the latter being the most important.

In the chapter under consideration, the first part alluded to nations then existing, and whose sway was limited to the old dispensation, and that had no direct reference, as prophecy, to the new dispensation; therefore, it was literal, and understood as such. But as the latter part of the prophecy related to a nation that was then in its *infancy*, and probably unknown to the Jews, and as that power was destined to become the great *adversary* of the Church as it rose in influence and might, it was appropriately represented by the power generally known to the Jews as the successful enemy of their nation and religion. And as that enemy most dreaded to the Jews was north of Judea, the “Babylon the Great” of the new dispensation, or its representative, was appropriately called “the King of the North,” and the Jerusalem of the new dispensation, or its representative, “the King of the South.” No name could more appropriately describe “Babylon the Great” than the name given to it in this prophecy.

In entering upon an exposition of this important chapter, the author is under the necessity of being brief, but he trusts enough will be said to render his views sufficiently distinct.

1. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

1. Daniel had long given himself to prayer and supplication to God for the sins of his people. He ardently longed for their deliverance from captivity. In answer to his prayer a vision was afforded to him, representing the future condition of the Church and the world. The details of the vision are given in the last three chapters of his writings.

He saw “a certain man clothed in linen,” which, evidently, from the resplendent description given of him, represents “the Son of God.” The prophet was exhorted not to despair, nor relax his *faith in God*,

forasmuch as the Most High, in answer to prayer, is in the world, directing and controlling the affairs of the children of men, in behalf of the well-being of the Church. Therefore, it must have been most grateful to him to learn, that no less a personage than He who was speaking to him, had been standing by and putting it into the heart of "Darius the Mede," to fulfil His purposes of mercy—*confirming* and *strengthening* him in his plans and purposes.

2. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

2, 3. The prophet was further assured that he might depend upon what he was about to see—that it was "the truth." It was needful that the Jews should still have something to remind them that there was a God in Israel; therefore, they were informed that four kings should stand up in Persia, but that the fourth, or Xerxes, should be far richer than the others, and that by his strength through his riches, he should stir up all against the realm of Grecia. This, the student of history knows, was fulfilled. Indeed, the pride and daring of Xerxes so exasperated the Grecians, that they ceased not their efforts until, by the prowess of Alexander, the whole of Medo-Persia was conquered, and this mighty king, for a short time, ruled and did according to his will throughout the then known world.

4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

4. No sooner had the Macedonian power been fully established in greatness, than it was broken by the sudden death of Alexander, and divided into several lesser kingdoms, none of which were ruled by the posterity of the victorious king. For proof of the literal fulfilment of this part of the prophecy the reader is referred to the page of history.

5. And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

5. Here begins another paragraph of the sacred text. This verse is divided into two parts. The *first* part alludes to "the King of the South," who, as well as *those* of his princes, should be "strong." The *latter* part refers to "the King of the North," that *anomalous* power surnamed "Babylon the Great," who should "be strong above him, and have dominion—whose dominion should be a great dominion." These parties are thus fairly brought forward on the field of this wonderful prophecy.

The first clause of the verse, intelligently rendered, should read: "And the King of the South shall be strong, and *those* of his princes," instead of "*one* of his princes," as the common translation has it. There is no authority for the insertion of the word "*one*," but there is the strongest reason for the substitution of "*those*," because the context most distinctly implies that the parties alluded to should,

in process of time, "join themselves together;" and then it distinctly informs us who the parties are, viz: "the King of the North" and "the King of the South." By the substitution of the word "*one*" we make this union, or joining together, to be between "the King of the North" and one of his princes of the King of the South, and consequently it would make this prince to stand for, and in fact to be, "the King of the South," than which nothing could be more improbable.

"The King of the South"—the government of Judea at the time referred to—became strong, after having endured the rigors of captivity and other evils; and "those of his princes," the bold and courageous Maccabees, valiantly maintained the rights of the people of God, under circumstances most trying. But with all their prowess they could not compare in vigor with the iron power and will of "the King of the North," or Pagan Rome, whose "dominion was a great dominion."

6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

6. "In the end of years," or near the end of the Jewish dispensation, they joined "themselves together," and an agreement was made between Judea and Rome, and thus the former became subject to Roman sway and dictation. But alas for degenerated Judea; she could "not retain the power of the arm;" she was shorn of her might and glory. To all intents and purposes she was again in captivity; not to *ancient*, but to *modern* Babylon. The sacrifice of true faith was taken away, and shortly after the high priest, Aristobulus, and his sons, were carried by Pompeius to the capital of her great enemy, ROME! Neither could proud Rome "stand" and retain the strength of "his arm." The heroic days of Rome were soon to pass away; and thus these two great "kings" were brought together, that God's dealings with them might be rendered conspicuous in the eyes of all nations. The Jewish church had to relinquish all its rights and privileges: "they that brought her, he that begat her, and he that strengthened her," were destined to be scattered among the nations.

7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

7. "But out of a branch of her roots"—"of the house and lineage of David"—there should arise a Saviour, JESUS, who would come to despoil principalities and powers, and to establish a kingdom that would be an everlasting kingdom, and whose dominion would endure forever. This same Jesus is the "branch" that grew out of the root of Jesse, and upon whom the spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He came, and went forth conquering and to conquer, with the bold and valiant army of the soldiers of the cross, and entered even into the stronghold of "the King of the North." The Church was established in the very heart

of Rome, where Satan's seat was;—known and spoken of by the Apostles as "Babylon." Victory attended the hosts of the Lord. Error quaked and trembled under the assaults of divine truth.

8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

8. Many of the "gods" or false lights of Pagan Rome were despoiled of their influence by these faithful men, of whom it was said, that "they have turned the world upside down." This pure and holy power did not carry the *people* captive into Egypt. The war it waged was against the false "gods" of the enemy. It also despoiled the power and influence of many of "their princes"—the priests, augurs, and such as deluded the people by their idolatrous rites and customs, and thus drove into Egyptian darkness many of those beautiful and gorgeous vehicles of error, "the precious vessels of silver and gold," that had so long ensnared the hearts of the ignorant by their fascinations. In a word, the first efforts of the Christian Church were mighty to the overthrowing of the strongholds of idolatry. The noble testimony of Paul before Festus, Agrippi, and at Rome, led multitudes in heart to despise the national religion, and to aspire for something purer and holier. Rome trembled as it heard one of its rulers say, "almost thou persuadest me to be a Christian."

The latter clause of this verse states a fact of which we may be confident, viz : that "he," the King of the South, "shall continue more years than the King of the North." His kingdom is an everlasting kingdom, and he shall reign for ever and ever.

9. So the king of the south shall come into his kingdom, and shall return into his own land.

9. "So the King of the South shall come into his kingdom." Even so was the Church established, and went forth to the battles of the Lord under the direction and control of that good and powerful spirit that went forth sitting upon a "white horse," crowned with the emblem of the divine acceptance. Thus was the spiritual seed, purchased by the blood of Christ, who was slain in the purpose of the Father from the beginning of the world, reinstated and established in this kingdom and power; not as the Jews vainly expected, who had wandered from the statutes and ordinances delivered unto them; but this was a return of the redeemed to the first principles of pure and undefiled religion; to the promised Canaan of heavenly rest; to the general assembly and Church of the first-born.

10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

10. But the sons of Paganism, beholding what was passing, were stirred up to resist the progress of divine truth, and assembled a great multitude of forces. They *came* and *overflowed* and *passed through* the Church like a desolating flood. Led onward by that insatiate monster, Nero, they put forth the most fiendlike efforts to exterminate the infant Church, and after being glutted with the blood of the saints,

Paganism returned from the contest with the most determined purpose to stir up all its forces, even "to his fortress," for the annihilation of a system utterly at variance with his abominations, and which he plainly foresaw, if not effectually checked, would cast it as a burning mountain into the sea.

11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11. But the Church was not to be appalled. The King of the South boldly came forth, "moved with choler," with the most determined spirit and fought with him; not with the arms of carnal warfare, but with the double-edged sword of truth. Though it was opposed by the most inveterate malice and cruelty, the blood of the martyrs proved the seed of the Church, and the King of the South, phoenix-like, arose from the flames of persecution with renewed energy to cope with the great adversary, and the more they were killed, the greater the company that went forth to fight the battles of the Lord. Although opposed by "a great multitude," yet "the multitude was given into his hands," and the Church increased with remarkable vigor and rapidity.

12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

12. But although successful with the adversary, the enemy was not conquered. He ceased for a while his persecuting spirit; but nurtured malignity in his heart. The King of the South being elated with success, supposed the enemy was conquered, and permitted "his heart to be lifted up." The work performed was not radical. The Canaanites were conquered, not subdued; and soon these wicked idolaters seduced the spiritual seed from the purity and simplicity of their faith, until many of the stars of heaven—the rulers of the Church, fell from the simplicity of the faith. Thus as the heart of the Church became "lifted up," and began to relax in energy and perseverance, many were seduced from the purity of the gospel by the cunning craftiness of the Man of Sin, who lavishly conferred anti-Christian honors to such as coveted the spoil. In a short time, even in the latter part of the first century, many professed ministers of the Church sought after and claimed pre-eminence and power derogatory to the principles of the faith; thus the King of the South, though successful, was not "strengthened," but rather weakened by its achievements. What it gained in numbers and worldly influence, it lost in moral and spiritual power.

13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

13. "For the King of the North," perceiving the fallibility of Christians, and still entertaining the most bitter malignity to the precepts of a spiritual religion, took advantage of the fancied security of the Church, and *returned* again with the utmost determination to cope

with, and if possible, to overthrow the King of the South. With this resolution, "he set forth a multitude greater than the former," and in due time came "with a great army and great riches." In the first contest "the multitude that resisted the progress of the Church, were principally of the baser sort, those most interested in the gains of idolatry; but now the multitude was increased from every rank and walk in life who still had a fondness for the old Paganistic rites. The rapacity of some of the ministers of the Church and the degeneracy of many members, were pointed out to the people, and multitudes who had regarded the Church as pure and disinterested in its labors of love, now began to look with jealousy and distrust upon it while being thus misrepresented by its active enemies. The wealth and grandeur of Rome were at stake, therefore, to resist the Church successfully; it was determined to leave no means unemployed in the contemplated struggle, hence the great army came "with great riches." Formerly it employed *force* when *argument* failed, but now, in addition to these weapons, it would add *wealth*, to effect what it had failed to accomplish by other means.

14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

14. During the greater part of the second and third centuries, "the King of the South," or the Christian Church, had many and bitter enemies; but among the worst of them were "the robbers," who plucked the truths of religion from the hands of the people. Among the robbers were the Gnostics, and others who said "they were Jews and were not." They corrupted the faith by endeavoring to blend the truths of Christianity with their absurd notions of philosophy, and with the rites of Paganism. They vainly endeavored to establish the *ignes fatui* of their perverted minds, falsely denominated *science*; but they, as all enemies of truth, were doomed to fall. They principally flourished in the second century.

15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

15. While the Church was thus being troubled with "the robbers," Pagan Rome came forth with his great multitude, and commenced another system of operations against it, different from the former. Force and argument had failed; now *stratagem* was brought into requisition in conjunction with other means. The arms of the South could not withstand the cunning craftiness of her inveterate foes. The various controversies that had already agitated and distracted her peace were particularly noted, and immediately a system was adopted well calculated to enter into, and take command of the strongholds of the Church, even "the most fenced cities." Those of her members and ministers, who were attracted by the glittering wealth and proud honors of Rome, were easily persuaded to compromise the principles of the faith, and to unite in the formation and extension of an organization, that even in the apostolic days began to work. Thus the

Church of Rome became, by means of its enemies, as "a mount" that overlooked and commanded the strongest cities or churches of the Empire. The arms of spiritual warfare having become so tarnished by growing worldliness, and becoming worse and worse in the raging and useless contest about the time of holding the festival of Easter, and other frivolous controversies, that they could no longer withstand successfully such an attack. The "chosen people" either became so degenerate, or so dwindled in number, that they could not summon sufficient "strength to withstand."

The authority of the bishops about the commencement of the second century became considerably increased, and various new officers were introduced into the degenerated Church.

16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

16. So greatly was truth corrupted, that Paganism stood no longer in dread of those who should have been the uncompromising defenders of truth and righteousness. He did according to his will, and none could stand before him. He even stood arbiter in "the glorious land"—even in the midst of the Church which by his hand was destined to be consumed. So blind had many of the pastors and people of the Church become, that they were content in the midst of the evidences of their shame. They received honors, and became puffed up with expressions of regard from those who were in heart opposed to every principle of true and undefiled religion.

Not only did the King of the North do according to his will during the third century by *strategic* skill; but also by *persecution* at different times and in different parts of the empire, he greatly distressed and weakened the Church. The Platonic philosophers employed their skill in *controversy* against the purity and simplicity of the faith, by attempting to reconcile Christianity with Paganism; and afterwards in the latter part of the century, under Porphyry, the head of the Platonic school, they arrayed themselves against the Scriptures.

17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

17. With all the outward insignia and paraphernalia of Paganism, Rome dared attempt to enter the Church, and, as we have already seen, there was not wanting those in the Church—even "upright ones," who favored a coalition of the Church with Paganism. He would not relinquish one jot nor tittle of his monarchical and proud sway to the King of kings, and Lord of lords. He had no objection that the Church should put on the vestments of idolatry: professedly *tolerant*, yet he would not tolerate a system at variance with his proud schemes of ambition. To carry out his corrupting purposes, he had no objection to, but rather favored *intermarriage* between the professors of true religion, and his own idolatrous subjects, if so be he might corrupt the woman, who, travailing with child, was in pain to be delivered. But even this project was against him. The

power of truth in the Church was yet sufficient to sanctify, in part, the unbelieving husband or the unbelieving wife. But the graceful form of *genuine piety* could "not stand on his side, neither be for him." It increased the pain of her delivery, but she could not, and would not retire from the contest until she had accomplished her purpose—the overthrow of Paganism. Then she veiled her face, and fled into the wilderness of the dark ages; but true piety could never stand on the side of, nor be willing to lend her support to a professed system of idolatry.

18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

18. After corrupting and traducing the Church generally in the most fenced cities, he turns and beholds, here and there, the still remaining green spots of Christendom—like "isles" in the midst of the ocean of the ungodly world. They refuse to bow the knee to gods of gold, silver, wood and stone; they will not serve his gods, nor contaminate the purity of their faith by blending the doctrine of devils with it; he therefore again opens the fiery furnace of persecution. Many forsake the Church or become degenerated to avoid the malignant attacks of the enemy; but still these retired and fertile "isles" remain inflexible. Death to such was preferable to submission. They appreciated the danger, and bore a noble testimony against the growing corruption within and without the Church. This persecution, called the *tenth*, also the last and greatest, raged with intensity for the greater part of the time, from the second to the thirteenth year of the third century, until by the edict of the Emperor Constantine, peace was granted to the Church: thus this illustrious "prince, for his own behalf," as representative of Pagan Rome, "causes the reproach offered by him to cease." He does it not from pusillanimity or fear, but he is himself half persuaded to become a Christian. He aids and abets Christianity without his being reproached, and yet he well knows the power he favors cannot but turn upon and labor for the overthrow of the government of which he is the head and representative. He is well aware that Christianity is antagonistic to Paganism, the prevalent system of his government, and yet he is willing to abide by the consequences.

19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

19. For a time the Church, outwardly, was in the enjoyment of comparative peace. But the destruction of Rome was fixed. While "the King of the North" was persecuting and devastating the Church, endless difficulties had arisen throughout his vast dominions, which were increased by the division of the empire, in the year 364.

Paganism once more turned its face to the strongholds, "the fort of his own land," the *government* upon which its power had been based, but was discomfited. During the Arian controversy, the flames of persecution were again kindled. JULIAN decides in favor of Paganism; but nevertheless, AMBROSE for the Church, triumphs over SYM-

MACHUS the champion for Paganism; and the result is a decree of the Senate for the abolition of Paganism, in the year 384. Thus "the King of the North" stumbled and fell. The Dragon was formally cast out, and Christianity professedly became the religion of the empire. Paganism as such, was no longer found nor tolerated.

20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

20. But the condition of the church was not much benefited thereby, although there was reason for rejoicing that Paganism, as such, was cast out. Instead of Pagan Rome of the past, there now stood up the mere semblance of its former power—professedly Christian, but as a whole, largely devoid of its life. The "glory of the kingdom" had departed. The government was constantly employed in *raising taxes* from the impoverished population, to support the extravagances introduced into the Church, and to repel the internal and external aggression of its enemies. Within, there were many like harpies, feasting upon its vitals; without, the *northern hordes* kept it in continual alarm. In a short period—in *a few years*, the title of emperor became a mere shadow. The powers of the government were being gradually absorbed, or "destroyed neither in anger, nor in battle," but by the developing power of "the Beast;" and in the year 476, ROMULUS, the last of the emperors, laid off the purple and crown at the approach of ODOACER, the king of the Heruli. Thus fell the Western Roman empire.

21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

21. Peaceably there had been coming into the power of the government "a vile person;" "the beast," whose coming is *after* the working of Satan, with all power and signs and lying wonders. 2 Thess. ii. 9. To him the superstitious multitude and the ignorant hordes of the north began to look with reverential amazement. "The honor of the kingdom," as to *regal* rights and prerogatives, was not tendered to this growing power. At first, it merely laid claim to *spiritual* sovereignty, nor was there a disposition to grant more; but gradually he obtained "the kingdom by flatteries." With all deceivableness of unrighteousness he pretended to be God's vicegerent on earth, and promised his deluded followers universal dominion; and soon the cry went forth, "Who is like unto the Beast? Who can make war with him?" Rev. xiii. 4.

22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

22. Whatever power remained to the Romans was destined to be overflown by the increasing flood of error. All opposing influences must yield to the demands of the Bishop of Rome. Emperors and kings must pay him deference. Regal, must give place to papal power. The beast is becoming insatiable. He is beginning to enlarge his desire as well. As early as the year 533 the Emperor JUSTINIAN,

in applying to him to settle a controversy, says: "We hasten to submit all things to your holiness, who are the head over all the holy churches." Thus, those who reluctantly bent, were finally "broken," and were compelled to recognize his growing influence.

"Yea also the prince of the covenant;" the offspring of the church; the man-child destined "to rule all nations with a rod of iron," was not allowed to stand before him. The keys of the kingdom of heaven were forcibly plucked from the hand of the church, to outward appearance, and placed under his despotic control.

23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

23. The Dragon was cast out, but not destroyed. He could not do otherwise, therefore he entered into a "league" with the beast, giving "him his power, his seat, and great authority." Rev. xiii. 3. This power was delegated so quietly that the papacy stood in its place as naturally as though it had ever so existed. While all the world wondered after the beast, they worshipped the Dragon which gave power unto the beast. The "league" was perfect. The papacy was henceforth to be supported by the Dragon, and he in turn to receive support from it. But this "vile person" soon began to "work deceitfully." He knew his power, and availed himself of the ignorance and superstition of the times, until, by insensible degrees, his power became "strong," and many wondered after the beast!

24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong-holds, even for a time.

24. No one gave him the right, but he assumed the power, as if by divine right, to enter into "the fattest places of the province." He did it "peacefully," under the mask of the meek and lowly religion of Jesus; and the more rapacious he became, the more the ignorant multitude wondered at his power. He soon violated the "league," and seized upon princely rights and prerogatives. He could not be content with mere spiritual power, and kings were compelled to yield to him, although reluctantly, some of their *regal* rights.

He pretended to be the successor of the apostles, and yet he did things which for extravagance had not been thought of before by his "fathers, nor his fathers' fathers." The "prey, and spoil, and riches," were now the means used to establish what he would have the people regard as the Christian religion. These he scattered with liberal hand. Instead of the glad tidings of a crucified and arisen Saviour, was preached remission of sins by an observation of gorgeous rites and ceremonies. Worldly honor and fame were substituted for the answer of a good conscience towards God.

Most carefully and deceitfully did he "forecast his devices" to get into his voracious maw "the strong-holds" which those not of the chosen still retained. It was the uniform policy of the priesthood to render subservient to their ambitious designs, and bring under their control, the power of kings and rulers.

"He shall forecast his devices against the strong-holds even for a time"—for *one year*, prophetically 360 years. From the year 384, the formal expulsion of paganism, the beast step by step rapidly rose in power, until, in about 360 years, his temporal power was fully established by the free choice of the people. In the year 728 Pope Gregory II. successfully opposed the Emperor of the East, and in the plenitude of his power was about to direct the election of a new emperor. The princes and states supporting the policy of the Pope prevented the execution of Lutprand's design, who aimed at uniting all Italy under one sovereign, and in the year 749 the Pope disdained submission to Astolfo, King of the Lombards; and the army led into Italy by Pepin, at the request of Stephen III., compelled the king to swear respect to the possessions of the church. Thus hard did the beast labor for this period of 360 years.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

25. Having obtained in a measure the object of his desires, much control in temporal as well as in spiritual matters, he at once threw off the mask, and set himself directly and openly against "the King of the South;" against the government of the true church; even against all who desired to hold on to the form of sound doctrine, and who consequently protested against his pretensions and resisted his claims. Thus, a mighty battle was commenced between the forces of truth and error. Notwithstanding the mere nominal profession of Christianity that prevailed, there were many communities who still worshipped God in spirit and truth; as, for instance, the *Paterini* or *Catheri*, the *Albigenses*, *Bulgarians*, *boni homines*, and others. These communities, all actuated by the spirit of the gospel, contended for the faith once delivered to the saints. They were found in the various kingdoms and municipalities from whence modern nations were derived. Among them were men high in authority and respect, and they were the cause of these nations in their incipency, resisting both the pretensions of the regal and papal powers. The "King of the South" could "not stand" against the well disciplined army of the "beast." The chief power in church and state was fast being absorbed in the papacy, through subtlety and intrigue; and thus kings and nobles were compelled to turn the civil arm against those who aspired for civil and religious liberty. The papacy feared the growing power of kings, and they in turn were jealous of their formidable opponent. They *both* had occasion to fear the principles of the Christian religion; and, therefore, while they were willing to continue in "league" for mutual protection, they never ceased their vigilance in watching one another. The church, surrounded by enemies on every hand, could not resist the "devices" of its subtle and ambitious foes; therefore it could "not stand," and was compelled to retreat into comparative obscurity during the night of the dark ages.

26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow : and many shall fall down slain.

26. "Yea, they that feed of the portion of his meat" were instrumental in the hands of the beast in breaking the spirit of the church. There were many in Babylon partially enlightened in the truth, who, from the growing superstition of the times and false education, clung to the papal church, even as it continues to the present time. Such, in heart, partake of a *portion* of the bread of life, and yet blindly yield themselves as instruments in killing their brethren, and at the same time vainly think they are doing God's service. It was the subtlety of the "beast" to array brethren against brethren, and thus was fulfilled the prediction of our Saviour : "And the brother shall deliver up the brother to death, and the father the child ; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." Matth. x. 21.

27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed.

27. "And both these kings' hearts shall be to do mischief." That is, the "beast who *was* and *was not* one of the heads of the Dragon ; and the Dragon, as represented by the "ten toes" of Roman power, had but one mind, and that was to do mischief. They were worldly and selfish in all their designs and efforts. The *monarchical* and *papal powers*, as members of an unrighteous "league," sat "at one table" professedly as friends ; yet they spoke *lies* one to another ; all their professions were hypocritical. They knew and watched each other with sleepless vigilance. The papal power pretended to be intent in all its plans and purposes for the salvation of souls ; while the monarchical power, deriving advantages from the papacy in various ways in their contests with each other, paid deference to the sovereign Pontiff, and pretended to be inflamed with zeal in his efforts to extirpate heresy, and to propagate the doctrines of the church. But withal they knew each other. The monarchs of the day did not willingly desire to become in any way subject to the Pope ; but nothing else could satisfy the rapacity of his holiness. Truly they spoke "lies at one table." They are doing so now ; but they will not prosper in the end. They are not prospering now. Sad will be their end "at the time appointed."

28. Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

29. At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

28, 29. "At the time appointed," when he had attained his greatest power, about the year 1200, he again returned to the war against the inhabitants of "the South"—against the scattered Church, who were then *without* anything like a government or a king. He did not, as *formerly*, try to seduce them by his lying "flatteries," nor as *latterly* by calling into requisition those who fed "of the portion of his meat," but they were destined to be subdued by the fire and the sword. He

then began to speak boldly as the two-horned beast, and to "eause that as many as would not worship the image of the beast should be killed." Rev. xiii. 15.

30. For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do : he shall even return, and have intelligence with them that forsake the holy covenant.

30. The ungodly world, in the symbolical language of the Scriptures, is represented as "the sea," in which "the ships" of governmental traffic sail, and conduct international commerce. Several European nations, especially England, Germany, France, and sometimes Spain, had long been jealous of the growing rapacity of the Beast, and about the thirteenth century they determined to make a bold resistance to its exorbitant demands. The signification of "Chittim" is, *those that bruise, or gold, or straining, or dying*. These nations possessed the power and will to bruise the head of the serpent, and still retained much of the element of *gold* in their composition, although they had been robbed by the mother of harlots. They determined, as in the last agonies of death, to strain every nerve in resisting the growing aggressions of the papacy. They did so, and gradually succeeded, as history corroborates. From this period the papal power began to decline. The signing of the *magna charta* in England infused new life into the breasts of the people, and proved to the nations what might be done in the cause of right and liberty, the papal power to the contrary notwithstanding.

Most sadly was the Beast "grieved," and imputing all this demonstration of resistance to the still remaining soldiers of the cross within his dominions, he turned with great "indignation" in a crusade "against the holy covenant." For their entire extirpation the terrible institution of the Inquisition was established in the year 1204. By means of the most barbarous tortures he compelled many to forsake, or to deny, their sacred professions, and to turn in evidence against the members of the suffering and scattered "holy covenant." The Inquisition was not only aimed against the harmless and inoffensive Christian, but against any who dared to oppose the pretensions of papal infallibility.

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

31. "Arms" of the most fiend-like character were wielded against the Church. Every torture that the inventive power of the human mind could devise, was brought against it. Purity could no longer be tolerated : pollution was the order of the day. They caused multitudes of the faithful to fall, and bring the foulest disgrace upon "the sanctuary of strength." Nowhere in the dominions of the *two-horned beast* was the daily sacrifice of prayer and praise permitted to be offered. Christians were driven "under the altar," and professedly could not serve at it. Naught that indicated spiritual life was tolerated. Truly the sanctuary of strength was polluted and made desolate.

32. And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

32. The inquisitors were so flattered, and the mendicant orders that swarmed like locusts, desolating the fairest fields of Europe, were so cajoled by the cunning policy of the man of sin, that they verily thought they were doing God's service ; that they were the especial favorites of heaven. The more they, like wild beasts, harassed and distressed the pure in heart, the more they were encouraged in their hellish purposes. But all that the inquisition could effect, could not extirpate the aspirations after holiness and reform from the breasts of those who knew, and in secret worshipped God. Societies of pure and humble Christians, in mountain fastnesses, escaped the ravages of the "beast"—they were "strong" in *prayer*, and whenever opportunity offered, "strong" in argument and good works.

33. And they that understand among the people shall instruct many : yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

33. There were also many that "understood among the people." Not every one that professedly was within the jurisdiction of Rome, was blinded to the true state of affairs. Thousands who pretended to pay allegiance to the beast, in heart sympathized with, and in behalf of the poor objects of persecution. Yea, they hated the whore of Babylon, and waited for the opportunity to throw off her despotic and bloody yoke. Among these, there were many princes and rulers of the people—the educated and enlightened. The mass of the population were too far sunk in superstition to *understand* or sympathize with such. These valiant and true-hearted men, whether found in England, Germany or France, *instructed* many, and, in multitudes of cases, forfeited their lives for their temerity. The "whore" was made drunk with the blood of the saints, as well as with the blood of many of the most enlightened of the nations. Who can estimate the number that, from the establishment of the inquisition to the reformation, fell "by the sword, by the flame, by captivity and by spoil!"

34. Now when they shall fall, they shall be holpen with a little help : but many shall cleave to them with flatteries.

34. Even when the scattered Church was pursued and "fell" before the malignant hosts of the enemy, the remainder were always "holpen with a little help." All the efforts of the papacy were in vain. God deserted not his downtrodden people. Occasionally a bright star arose to lead them onward to the glorious hopes and promises of the coming reformation. They were cast down, but not altogether disheartened. Theirs was a trying situation. They could not trust those whom they were wont to esteem as their best friends. Their worst foes often appeared in the guise of the most kind and considerate and disinterested of friends.

35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed.

35. Not only had the scattered Church to suffer from the effects of persecution without, but it still further had to suffer from the defection

of many men "of understanding," from the comparative purity of the faith. This was a natural consequence of the corruption of the times and the strong allurements thrown out, principally by emperors and kings, of earthly honors and emoluments. These men of understanding hated "the whore," but had not discrimination to perceive that the governments to which they lent their influence were anti-Christian in their proclivities. Few great and good men yet understand the subject much better. It is not enough to hate "the whore," but a righteous nation must of necessity cast aside every proclivity that savors of Roman intolerance. This the monarchies of Europe have not yet done, and consequently men of understanding now, as in the past, are rendered inefficient, if not subversive to the progress of the Redeemer's kingdom. All this was intended to teach the Church then, as it should teach it now, not to place too much confidence in men of learning, but rather in the promises of Divine assistance. As the Christian relinquishes the arm of the mortal, and takes hold of that of the Almighty, so does his faith increase in the promises, and thus is he rendered more meet to do his Master's will. Many men of understanding fall in our day, but let not this in the least depress the faith of any. God's strength is made perfect in our weakness. If defections in the past were calculated to "try," to "purge," and to make "white," even so should the Church humble itself, and put not its trust in the arm of flesh. Few men abiding in positions of honor can maintain their integrity, and nurture that meek and humble mind becoming the mature Christian. It is generally in accordance with the Divine will to make use of the weak things of this world to confound the wisdom of those reputed mighty.

This state of things would continue "to the time of the end" of the then suffering condition of the Church; that is, to the reformation particularly, and even to the time appointed for the final triumphs of the Church over every opposing evil. It is so now, and for a time will continue thus to be.

If the "time" here alluded to means a prophetic year, that is, for a period of 360 years, then the above was particularly true, during the period from the establishment of the inquisition, 1204, to the time of the establishment of the Church of England, 1564—one of the most important events of the reformation.

36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

36. Here follows, to the close of the 39th verse, a perfect picture of the mystery of iniquity, from its greatest height to the reformation, in the sixteenth century.

This wicked "king," or two-horned beast, did according to his will. He would permit no one to dispute his authority without thundering forth his mandates for their destruction. "He enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all people." Hab. ii. 5.

That he magnified himself "above every god," and spake "marvel-

lous things against the God of gods," and that he prospered until the dawn of the reformation every reader of history can fully attest. Those who desire to know the temper of this king might do well to read "Barrow on the Pope's Supremacy," or look, even in our day, into the standards of the so-called Catholic church. Her literature is deep, her abominations now sink below the superficial current of her doctrines and doings. Rome is unchangeable.

37. Neither shall he regard the God of his fathers, nor the desire of women ; nor regard any god : for he shall magnify himself above all.

37. The first state of the beast was far different from this which John calls "another beast." The first spoke and pretended to act as a lamb ; but this beast regarded "not the God" which his fathers professed to regard. He spake "as a dragon," and was a perfect counterpart to Pagan Rome ; only he magnified himself above all gods. As "a lamb," he enjoined celibacy on the various orders of his priesthood ; but his whole object was self-aggrandizement and universal dominion.

38. But in his estate shall he honor the god of forces : and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

38. Once having obtained the object of his ambition, control in temporal and spiritual matters ; he openly threw aside the former policy of the papacy, a pretending to subdue his enemies by the *spiritual* arm, and now by the inquisition and the crusades, he resorted to the fire, the sword and gibbet, thus honoring the power of brute force. He had tried and succeeded in establishing his power by spiritual pretences, but to perpetuate his power over those whom he had deluded, and who were fast awaking from their delusions, he was compelled to put his trust principally in the arms of carnal warfare.

39. Thus shall he do in the most strong-holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain.

39. "Thus shall he do in the most strong-holds with a strange god." This "strange god" appears to allude particularly to the divine honors conferred upon the image of the mother of Jesus, which, during the period under consideration, obtained great popularity ; and which continues to be the principal god of the Roman Church. In all of her formularies of devotion, the name of Mary is most prominent. The name of Jesus as a *Mediator*, was largely supplanted by the name of Mary, whom they blasphemously call "the Mother of God," "the Queen of Heaven," "Mother of our Creator," "Tower of David," "Ark of the Covenant," "Morning Star," "Refuge of sinners," "Comforter of the afflicted," "Queen of patriarchs," "prophets," "apostles," "martyrs," "confessors," "virgins," and of "all saints." In "the strong-holds" of the "King of the North," in Europe and America, this idolatry is strenuously enjoined. Each of his followers are directed to begin and end the day in the expression of language before the image or likeness of Mary, of which the following are ex-

amples; "O holy Mother of God, help my frailty and weakness; assist me this day in all my calamities, temptations and dangers; but especially in the hour of death," &c.; or, "O all ye saints and angels, but especially thou, O Mother of God, intercede for me, not only during the night, and the rest of my life, but more particularly at the hour of my death, *Amen.*"¹

"And he shall cause them;" that is, his faithful adherents, especially the priesthood, "to rule over many, and shall divide the land" in sees or districts "for gain." Rome, before the Reformation, claimed, and still claims, jurisdiction, temporal and spiritual, over all the nations of the globe. And wherever the hierarchy is established, there the rulers thereof, clerical and lay, are empowered to demand that the wealth of the nation or province should be poured into its coffers. When at its greatest height, this assumed right was enforced with vigor, as with the voice of the Dragon; but now it is merely profession, destitute of power. Rome is sick! it has fallen! it is dying! Its present ravings are merely the indications of approaching dissolution.

With regard to the deification of Mary, it is a significant fact that the last effort of the papal hierarchy has been to arouse the drooping energy of its followers, by still conferring an additional honor on their favorite god, by the decree of "*the immaculate conception.*" In consequence of this new discovery, it is now found to be inexpedient and sinful for parents to name their children after the mother of Jesus. Jesus himself showed particular regard to certain females by the name of Mary. There were three of that name standing by when he was crucified; but he never thought of changing their names, or directing it so to be done. But this discovery will, in all probability, lead to another wonderful discovery; that as the present generation of the followers of the beast passes away, and is succeeded by another, it will awake to the consciousness that as the name of *Mary* passes for the children of its adherents, even so will it, in a great measure, be divested of the profits and support that have so long been derived through this species of idolatry. With the passing away of the *name*, will be the *passing away* of this wicked idolatry.

40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

40. "At the time of the end"—at the time of the Reformation in the sixteenth century, "shall the King of the South push at him." At that time the Church began to assume something of its former consistency. Its wasting energies began to revive, and to assume the appearance of organization. With what success the reformers pushed on the noble work of reformation, the page of history fully unfolds. And that "the King of the North" or Babylon the Great, did come against, and strenuously oppose the work of reform, is also as fully attested. He came against the Church with the vehemence and im-

¹ Extracts from "Flowers of Piety."

petuosity of the "whirlwind;" dealing threatenings and destructions on every hand, sufficient to appal the stoutest of hearts. But notwithstanding all his efforts; although he dealt much destruction by his "chariots and with his horsemen," this species of forbidden warfare was in vain. England and Germany were loosed to defend and assist the rights of the people against papal aggression. His "ships" of traffic were well freighted with costly merchandise, and went forth with greater energy than ever to get the nations to traffic with "the whore;" but with all these demonstrations, he was only partially successful. He again entered "into the countries," but not as formerly to dictate as the Dragon, but to corrupt by flatteries as the beast. In this work he is still engaged. He is still *overflowing* the nations with his abominations, and passing along the stream of time, with the single purpose to regain his lost influence and power.

While this "whirlwind" was raging, the most startling revolutions took place in the old world. Liberty of conscience was granted to the panting hearts of the saints of the Lord. Kings, queens, emperors, and princes henceforth breathed more freely, and became nursing mothers and fathers to the Church. Rome became transformed, and changed its policy to conform, as usual, to the necessities of the times. That it could ever have been so relentless and cruel, none could hardly have supposed.

41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

41. "And he shall enter into the glorious land." Immediately after the Reformation he went forth, as in the earlier age of the Church, to corrupt the channel of pure religion. By means of his emissaries, the Jesuits, and others, he resorted to his former deceptableness of unrighteousness, and by flatteries, he gained an entrance into the Church, which, unfortunately, went up, enlarged its bed and made a covenant with the sons of the soreeress and lovedst their bed,¹ by which many of the reformed and reformers were "overthrown:" but he was not as successful in entering into the "glorious land" as formerly. (See verses 16 and 17.)

"But these shall escape out of his hand, Edom and Moab, and the chief of the children of Ammon." Edom represents the *Gentile world*, which, since the beginning of the Christian dispensation, has been received into favor, and has had the gospel freely preached to it, while the children of the kingdom—the legitimate seed of Jacob—have been cast out and scattered. The Gentile world, during the dark ages, and especially while the Papal power was at its greatest height, was completely controlled by the will of the hierarchy wherever its sway was established; but, since the Reformation, the case has been different. The Gentile world has been delivered from his grasp. Formerly, the fire and the sword were sufficient to establish his claims, and, when once subdued, they were held in subjection by the grossest superstitions. But now the scene is altogether changed.

¹ Isaiah lvii. 7-9.

He does not even stand on a par with the churches in his missionary labors. Indeed, he has almost lost his character in this respect. Such efforts as he put forth to proselyte the American Indians, were sufficient to damp his energy. He now depends upon those of his own faith, and not upon the outer world.

"Moab," also, which signifies *of the father*, shall escape out of his hand. The *monarchical* powers of Europe, the legitimate offspring of their father, the Dragon, or Pagan Rome, escaped entirely beyond his control. Instead of the beast controlling them, as before the Reformation, they rather have got in the ascendancy, and efficiently control it. It now subsists in Europe by their permission.

Also "the chief of the children of Ammon," have got beyond his power and influence. "Ammon" signifies the *son of my people*, and refers to the degenerated Church, the offspring of pure Christian effort at the Reformation.

The chief power and weight of influence in the continental Church, are against the dogmas of the Roman Church; although it is to be regretted that many are still being subverted by her abominations. One thing is certain, Rome may hope, but it will be in vain; the great minds of the Protestant Church will ever, as a whole, be against its abominations. They have escaped its sway, and will never again be ensnared by its lying wonders or flatteries.

42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

42. How this king has stretched forth his hand "upon the countries" is known to all who have watched his progress and doings. He has been incessantly at work in every government on the continent, as well as in America. He has been collecting a large and great army for the final attack; but the nearer its approach, the darker his prospects. His own land particularly, "the land of Egypt"—of the grossest spiritual darkness—have not been so fortunate as the parties just mentioned. To secure the continuance of his sway in this his own domain, he convened the twelfth and last general council at Trent; and since then he has left no means unemployed in keeping the bands of superstition securely fastened on his deluded followers and their descendants. In effecting this, he has been compelled to resort to means never thought of by the beast with "two horns." He has been compelled in appearance to be liberal, and to keep up with the progress of the times. But it has only been so in appearance. He has his *Vulgate* edition of the Bible, and he is compelled to give it to some; but it would be an interesting matter to know the relative proportion of copies of the Holy Scriptures printed and disseminated by Roman Catholics and Protestants. What comparison exists between the literature of Rome and that of the Christian Church, especially adapted for the masses! Truly "the land of Egypt" has not escaped out of the hand of the King of the North. The gulf that separates between the Christian Church and Rome is almost, if not quite, as impassable as that which separates between the Jew and Gentile Church.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

43. The reason why Catholicism has maintained its sway, is because it has retained power over the accumulated wealth of ages. It has been rich. Its "treasures of gold and silver" have been almost inexhaustible. In an impure state of society, money is power. Had it not been for its wealth, it would long since have sunk into insignificance, as it is sinking now, because it cannot command so much of wealth as formerly. Were it not for the remaining "silver and gold" with which it has plentifully paid, and still pays for the protection it receives from the French army, it would suddenly sink into insignificance. It would die, and its carcass would be cast out with utter abhorrence. Its treasury is fast being drained. It cannot long continue as it is. The burden is already becoming insupportable; and the cry must soon inevitably go forth in the old world, and as suddenly be taken up in the new, "Babylon is fallen! is fallen!!"

He has long had power "over all the precious things of Egypt," and still largely maintains it. The deluded are so shut up in Babylon that they cannot be brought to realize the true state of the case in the outer world. They know what Rome was; but they know not what it now is. Its gorgeous rites and institutions exert such a commanding influence over those brought up and educated in its customs, that they feel the utmost reliance in the impregnability of the great city. So fascinating do these charms become, and the moral perceptions become so obtuse and accustomed to the darkness of Egypt, that the mental vision cannot endure the light of truth.

"The Libyans and the Ethiopians shall be in his steps." "Libyans" signifies *the heart of the sea*; "Ethiopia," *blackness*. These proper names convey to us the fact that Europe generally, in its connection with the church, as a great sea, and the powers of darkness, the result of superstition and error, would follow in the footsteps of the papacy from the Reformation to its final overthrow. As the papacy has advanced in its dark and mysterious career, even so the heart, or the seat of vitality of all European governments, has been *following* in its footsteps. And at the same time infidelity and all the evils that flow from papal sway have been keeping pace with it, and spreading Egyptian darkness over all within its baleful influence.

44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

44. "But tidings out of the east and out of the north shall trouble him." He has been, and still is quaking with fear. His temporal power was dashed from his hand in 1848. The glorious sun of righteousness in the *eastern* horizon of the church is rising higher and higher. Truth is dispelling error, and even within his own dominions he is perplexed by every fresh message of intelligence. The "north" is disposed to break allegiance with him, and the very strong-holds are being attacked and shaken to their foundations by the reviving church on the one hand, and the *monarchical* powers on the other. He is now *standing*, not knowing which way to turn, nor what to do.

He is not quite prepared; but his determination is fixed. He must do something, or his power will soon end. All his plans since the Reformation have failed. He has tried his deceivableness of unrighteousness in vain. He is known and understood. Therefore, he will make a bold push, and will "go forth with great fury to destroy and utterly to make away many." He is now asking, What shall I do? Where shall I turn? He will have to leave Europe. They will not much longer tolerate him. He can do but little to re-establish his kingdom in the midst of the great European struggle soon to take place. He has been preparing for the great conflagration, and has just been applying his strategetic skill at the very point of time most likely to produce the greatest impression in his favor. He will hope to the end. The future is dark to him; but he is saying, "It may be that in the midst of the wreck of the coming revolutions I may yet arise and maintain my sway and perpetuate my dominion." But all his reasonings will prove vain. His days are numbered.

What he is now doing, or what he contemplates to do, is best known to himself and his wily followers. One thing is certain, he will not hesitate resorting to any method calculated to inspire terror to his opponents, and to restore his waning power.

Now is the time for the Christian host to put on the armor of righteousness, and by *prayer* and *faith* to be fully prepared for the contest. The Rubican must be crossed. The trial yet to come will be mitigated or intensified in proportion to the faithfulness of the followers of the Lamb.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

45. "He shall plant the tabernacles of his palaces between the seas in the glorious holy mountain." "The tabernacles of his palaces" have ever been in the old world. There is found the famous *St. Peter's* of Rome, the vatican, the splendid and costly monumental piles in the shape of cathedrals, monasteries, &c. They are to be found in almost all the countries of Europe, and in them resides Catholicism in all its tinselled pageantries. He has been and still is planting them in this glorious country, to which by necessity he has been compelled to look for the further perpetuation and establishment of his power. Thither he has been coming as "a cloud to cover the land." *Ezekiel xxxix.*

Lest there should be any mistake, the precise place is pointed out so distinctly as to be beyond dispute. It is *literally* and *symbolically* described. It is literally between the two great seas—the Atlantic and the Pacific Oceans; symbolically, it is situated between two of the most populous regions of the globe—the people of Europe and the multitudes of Asia, who have long been as prophetic seas; the one on which the church (*Isaiah liv.*)—the ark of safety—has long been tost; the other, until recently, like a vast wilderness of waters without the presence of the ark. In this goodly land; but especially in "the glorious holy mountain" of American Independence—within the government of the United States of America—it will be, and it is his most ardent

wish to plant his tabernacles. He reasons well; if he can be successful in establishing his sway here, he may, and in all probability could yet arise from his bed of languishing, and exert a masculine influence over the nations of the world. This is his hope. This he is endeavoring, and is determined to effect at all hazards. He is trying it now. Gradually he is seen and heard in the high, and also in the humble places of the land. The efforts of his emissaries are seen in the decided stand against the efforts of Christian association, in enlightening the people. He would be willing to avail himself of public and benevolent institutions, but he hisses out his vituperations as the Bible is placed in the hands of his poor. Chain the Bible, and he would land the public schools of our country to the skies. He has no objection to the cultivation of the naturally corrupt mind; but he insists that the hearts of the youth of our land shall not be influenced by the light of revelation. If invited to stand breast to breast with Christians in preaching the gospel to the poor in public institutions, he shrinks with horror. He would preach popery to those nurtured in the Roman faith; but he cannot preach Christ, and him crucified, to the children of those whom he so cordially hates. Like the Jews, and yet worse than they, he turns his back on all those whom he esteems as heretics, and regards them all as worse than dogs, and deserving of the damnation of hell. Like the Jews, "he shall come to his end and none shall help him;" but worse than the Jews, he shall suddenly be cast into the lake that burneth with fire and brimstone, while the children of the kingdom, so long despised, shall become united with all Israel, and at the overthrow of the King of the North, shall hand in hand join in constructing the royal highway—the way of holiness, which shall be for all nations henceforth to approach the holy Jerusalem, which will appear at last as a bride adorned for her husband.

The question as to whether the Pope will visit this country, as appears to be here indicated, is an interesting one. Whatever change is to take place as to the local dwelling-place of the Pope and his conclave, will undoubtedly be effected soon. His present position is to him painfully trying and humiliating. He quakes with anxiety as to the future. Revolutions in Europe must necessarily progress, and although every contingency has been thoroughly discussed, he will not move until necessity compels. He has long desired to feast upon the fat things of the new world. In his extreme he will make a bold push. Even now he has no place, even in Italy, he can rely upon and call his own. He is there by permission, and kept there by foreign intervention.

Probably he will *desire* to visit the faithful in this country. He may, by his own directions, be invited to *stay*; if so, he will be *prevailed* upon to do what he will not be able, by the force of circumstances, to avoid.

Yet for all this "HE SHALL COME TO HIS END AND NONE SHALL HELP HIM." At that time "I WILL CALL FOR A SWORD AGAINST HIM THROUGHOUT ALL MY MOUNTAINS, SAITH THE LORD GOD." Ezek. xxxviii. 21.

A few remarks as supplementary to this chapter appear necessary. The spirit that now appears to actuate the Church, and that which will pre-eminently characterize it, ere long, may properly and in a condensed manner be expressed in the question as signified and implied in the proper name Michael, viz: "*Who is like to God?*" or *who is like the Lord our God?*

This growing spirit of *faith* in the power and wisdom of God, is becoming more and more apparent in many parts of the Church. It is this spirit that is arousing Christians everywhere to renewed efforts for the final overthrow and extirpation of error. It rejoices not in iniquity. While it would cast to the bats and the moles the follies of the past, it would receive in its arms and bless the repentant child of sin and sorrow.

Let not the Church despond in view of the time of trouble near at hand. It will soon pass away. Light will suddenly arise to the faithful. "At that time thy people shall be delivered, every one that shall be written in the book." This will pre-eminently be the Lord's work, and will be marvellous in our eyes.

Daniel was informed in chapter xii. 11, "that from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

When the Jews were carried captives to Babylon the *daily sacrifice* ceased; even so the legitimate Jewish sacrifice was taken away, when, in the year B. C. 62, Pompeius led Aristobulus and his sons to Rome and gave the *priesthood* to his brother Hyrcanus, and placed a Roman governor by his side. The Jewish church then, or several years earlier, in consequence of the factions by which they were rent, became subject to the direction and dictation of the power similar to that of Babylon. Its high priest then was carried captive to "Babylon the Great" of the new dispensation. From that epoch, or from the time that Roman dictation commenced in the affairs of Judea, 1290 *lunar*, or about its equivalent, 1271 *solar years*, "the abomination that maketh desolate" was fully set up, at the time of the establishment of the inquisition.

The time of blessedness promised to the Church properly has its beginning at the time of the most glorious event in modern history, and from thence will continue to develop until the final consummation of the bliss of the saints. The most important event in modern history, was the loss of the temporal power of the Pope in 1848. The immediate occasion of this important event was caused by the progress of civil and religious liberty, as developed since the declaration of American independence in 1776. If this be correct, then we might expect that the commencement of Daniel's 1335 *lunar*, or its equivalent in *solar* time of 1316 years, would mark an event of so much importance in the history of civil and religious jurisprudence, that would with distinctness antedate the rise, progress and development of this wonderful respect for the rights of man. And by looking into the dim ages of the past, we find by the use of the measuring rod here furnished, that it just extends to the time when the famed *Justinian code* went into operation, 531-2. In other words, it extends from the

civil constitution of the beast to the loss of the same, in 1848. In this connection it is worthy of note, that from the civil to the *ecclesiastical* constitution of the beast, A. D. 606, a period of time intervened of 75 years, which development of power precisely corresponds in point of time with the period from the commencement of the American revolution, 1773, to the fall of Rome, 1848.

Thus has one of the sublimest of the prophecies of Daniel been summarily considered. Instead of confusion, order is discovered to prevail. A concatenation of events most perfect and harmonious with the developments of history, has been opened up to our view, and, through the object glass of prophecy, has been contemplated with comparative clearness. We have examined the struggles and trials of the Church with the dragon, here called "the King of the North," from the moment he commenced his sway and dictation in the affairs of the Jewish church—from his impiously taking away of the acknowledged high priest, and the carrying of him captive to his proud citadel, even to the fall of his delegated power in 1848.

And now the Church stands awaiting the disclosure of a problem that can only convince the nations that "the Lord God Omnipotent reigneth."

The blow will shortly be struck that will shatter the constitutions of all the nations of the old world; after which the cry shall soon go forth, "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ, and he shall reign for the ages of the ages."

It is an error to suppose that the principal monarchical powers of Europe will escape the coming destruction. Even England must suffer mightily by "the earthquake" that will shake the foundations of all governments, because she still claims some of the rights and prerogatives of the dragon. The rapacity of *monarchical* powers, everything despotic in church and state will be buried in the great burial service of proud Gog.

Antagonistic despotisms have already caused, and yet may cause much blood to flow, but they will fall, and none shall help them. Their own brethren according to the flesh, under the banner of the Prince of Peace, will nobly step forth into the arena and put to flight all the enemies of the Lord, and then will be heard "a voice of much people in heaven, saying, Alleluia! salvation and glory, and honor and power unto the Lord our God."